through whose default that is, & in whose kéeping they remaine? And whither all vestmentes, albes, tunicles, stoles, phanons, pixes, pares, handbells, sacringbells, censers, chrismatories, crosses, candlestickes, holy watersticks, ymages, and such other reliques & monumentes of superstition and idolatry be vtterly defaced, broken, and destroied? And if not, where, and in whose custody they remaine?

33 Whether there be any man or woman in your parish, ỳ resorteth to any popish priest for shrift or auriculer cõfessiõ, or any other within thrée yeares nowe last past hath bene reconciled vnto the Pope, or to ỳ church of Rome, or any ỳ is reputed or suspected so to be? And whether ther be any ỳ refuse to come to ỳ church to hear diuine seruice, or to cõmunicate according to ỳ order now established by publique authoritie, and what be their names?

34 Whether there be any person or persons ecclesiastical or temporal within your parish or els wher within this diocese, that of late hath reteyned or kept in their custody, or that reade, sell, vtter, disperse, cary, or deliuer to others any English bookes, set forth of late yeares at Louain, or in any other place beyond ỳ seas, by Harding, Dorman, Allen, Sanders, Stapleton, Marshal, Bristow, or any of them, or by any other English papist, either against ỳ Quéenes meiesties supremacy in matters ecclesiastical, or against true religiõ, & catholique doctrin now receiued & established by common authoritie within this realme, and what their names and surnames are?

35 Whether your Hospitals, spittles, & almesehouses be well & godly vsed according to the fundatiõs & aũcient ordinances of ỳ same? whether ther be any other placed in them then poore impotẽt and needy persons, that haue not wherewith or whereby to liue.

36 Whether ỳ Deanes Ruralles & Sumners, or any of them do pay annual rent fée or pension for their

¶ARTICLES TO BE

enquired off, within the prouince of Yorke, in the Metropoliticall visitation of the most Reuerend Father in Gᵈ Edwin Archbishoppe of Yorke, primate of England and *Metropolitane*.

In the .xix. and .xx. yeare, of the raigne of our most gratious souereigne Lady Elizabeth by the grace of God of England, Fraunce and Ireland Queene, defendor of the Fayth, &c.
1577. &. 1578.

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BIBLIOTHECA BODLEIANA

¶ARTICLES TO BE ENQVIRED off within the prouince of Yorke, in the Metropoliticall visitation of the most reuerend Father in God Edwin Archbishoppe of Yorke, Primate of England and Metropolitane.

In the .xix. yeare of the raigne of our most gratious soueraigne Lady Elizabath by the grace of God of England Fraunce and Ireland Queene, defendour of the Faith, &c.

FIrst whether Commõ praier be sayd in your church or chappel vpon the Sundaies & holy dayes at conuenient houres, reuerently, distinctly, and in such order without any kinde of alteration, as is appoynted by the booke of Commõ prayer? And whether your Minister so turne himselfe, and stande in such place of your Church or Chauncell, as the people may best here the same? And whether the holy Sacraments be duely and reuerently ministred in such manner, as is set forth by the same booke? And whether vpon wednesdayes and Fridaies, the Letany and other prayers be sayd accordingly, & the comminatiõ against sinners redde thryce yearely.

2 Whether you haue in your Church or chappell, all things necessarie and requisite for common prayer & administration of the holy Sacramentes, specially the booke of Common prayer with the newe Kalender, the Psalter, the Bible of the largest volume, the Homilies, bothe the firste and seconde Tome, a comely and decent Table standing on a frame, for the Communion Table, with a fayre linnen cloth to lay vpon the same, and some coueringe of Silke, Buckram or other such like, for the cleane keeping thereof, a fayre and comely Communion Cup of Siluer, and a couer of Siluer for the same, which may serue for the administration of the LORDES BREAD, a comely large

Surples with wyde sleeues, and of fine lynnen cloth for your Minister to weare, & all other things necessary for the premisses, with a comely pulpet conueniently placed, and also a Chest or Bore for the poore?

3 Whether your Person, Vicar or Curate, at all tymes in saying the common prayer vpon sundayes and holydayes, and in administring of the Sacraments, doth vse and weare the Surples, yea or no? or doe suffer any other to saye the common prayer, or minister either of the Sacraments in your Church, not wearing the same?

4 Whether any Person or persons not being ordered at the least for a Deacon, or lycenced by the Ordinary, do saye common prayer openly in your Church or Chappell, or any not being at the least a Deacon, do solemnize Matrimonie, or administer the Sacrament of Baptisme, or deliuer vnto the communicants the Lords Cup at the celebration of the holy communion, & what he or they be that so do? And whether the Person, Vicar, or Farmer of your benefice, doe cause any Curate to serue your Church before he be examined and admitted by the Ordinary, or his deputie in writing?

5 Whether your Person, Vicar or Curate, hath or doth maintaine any doctrine contrary or repugnant to any of the Articles agreed vpon by ỹ Clergie in the Conuocation holden at London, Anno Domini. 1562. And whether they haue publikely or secretly taught any doctrine tending to the discredit and dispraise eyther of the Booke of common prayer, or of the receiued order, for gouernment in the Church, or make any other innouation? And whether they haue permitted any man so teaching or making such innouation, and what be their names?

6 Whether your Person or Vicar haue any mo benefices than one, how many, and in what countrie be they, and what are their names, and who is the Patrone

trone of his benefice or benefices. And whether he be resident vpon his benefice, and kéepe hospitalitie or no, and if he be absét, whether he doth relieue his parishioners, and what he giueth them, and if he may dispend twenty pounde or aboue by yeare, and be not resident, whether he doth distribute the .xl. part of the benefice where he is not resident among the powre of the Parish, or no? And whether any vittaling, typling, or ale selling be had and kept within the mansion house of any Person or Vicar.

7 Whether any person or persons be admitted to aunswere as Godfathers or Godmothers at the Christening of any childe, except he or she haue before receiued the holy communion, and can say by heart the Articles of the Christian faith, the ten commaundements of God, and the Lords prayer, and will recite the same before the Minister, if he or she be therevnto required?

8 Whether for the retayning of the perambulation of the circuite of your parish, the Minister and Clarke, with the Churchwardens, and certaine of the substantiall men of the parish in the dayes of Rogations, walke about your parish according to the Quéenes Maiesties Iniunctions?

9 Whether the Register booke of al Christenings, Mariages, and Burialls, that happē in your parish from tyme to tyme, be duely kept and the same Christenings, Mariages, and Burialls, entred into the same Booke by your Minister, according to the Quéenes Maiesties Iniunctions? And whether ye haue one Coffer with two lockes, for the kéeping of the same Register Booke, or no?

10 Whether your Person, Vicar, or Curate, doe kéepe any suspected woman in his house, or be an incontinent Person, giuen to dronkennesse, or idlenesse, or be a haunter of Tauerns, Alehouses, or suspected places, a Hunter, Hawker, Dicer, Carder, Tabler, Swerer, or otherwyse giue any euill example of lyfe? And whether

his apparell be comely and graue? And whether he be diligent in visiting the sicke, especially if he be thereunto required?

11 Whether when any christiã body is in passing, the Bell be tolled, to moue the people to pray for the sick person, especially in the greater townes, where the sicke person dwelleth nære vnto the church? & whether after the tyme of his or hir passing out of this world, ther be any more ringing but one short peale before the buriall and another short peale after the buriall? And whether on all Saints day after Euening prayer, there be any ringing at all in your Church or Chappell, or any other superstitious ceremonies vsed, tẽding to the maintenãce of the popish purgatorie, or praying for the dead, & who they be that vse or doe the same? And whether there be any ringing on Sundayes or holy dayes in the seruice tyme, or betwene morning prayer and the Letany, or at any other times, contrary to good order or lawe?

12 Whether your Minister do at the least euery second Sunday, & euery holy day openly in the Church, (especially when it is fayre weather) here, examine, and instruct the children, apprentices, and seruaunts of both the seres, that be of conuenient age within your parish, in the Catechisme allowed and set forth with certaine additions, or at the least so many of them by course as cannot say the same by hart, and as he may well heare and instruct, for an houre at the least before or after the Euening prayer? And whether for that purpose he doth take the names of them all, and by course call certain of them by name euery seconde sunday and holy day to come to the teaching of the same Catechisme, vntyl they haue learned the same?

13 Whether all fathers, mothers, masters, and dames, of your parish, cause theyr children, seruaunts, apprentizes, both mankinde & womankinde, being abou

fyre

fiue yeares of age & vnder twentie, which haue not learned the Catechisme, to come to the Church on the Sundayes and holy dayes, at the times to them appointed, or at the least such and so many of them as your Minister shall appoint, and there diligently and obediently to heare, and to be ordred by the minister vntill such tyme as they haue learned the same Catechisme, and what be the names of those that do not cause theyr children, seruaunts, and apprentices so to come to the Church to be instructed and examined, and how many of the sayd children, seruauntes & apprentices, be in your parish, which being aboue seauen yeares olde, & vnder twentie yeares of age, cannot saye by heart the sayde Catechisme, and what be their names and age, and with whome they dwell?

14 Whether your Person or Vicar hath preached or caused to be preached foure sermons at the least euery yeare in your Church and what be the names of him or those that so did preach? and whether they were lawfully licenced so to preach, if any other than your Person or Vicar did preach the same? and whether if ther be no Sermon, your Minister do reade for the moste part euery Sunday distinctly and plainlye, some part of the Homelies appointed to be reade? And whether any Minister not admitted by the Ordinary, do expounde any scripture or matter of doctrine, by way of exhortation or otherwyse, and thereby omit and leaue off the reading of the Homilies already set out.

15 Whether your Minister hath admitted to the receiuing of the holy Communion, any open and notorious sinner or euill liuer, by whome the congregation is offended, without due penance first done, to the satisfaction of the cõgregation. Or any malicious person ỹ is notoriously knowen to be out of charitie, or ỹ hath done any open wrõg to his neighbour, by word or deede, wout

due reconciliation first made to the partie that is wronged, according as is required by the Booke of common prayer?

16 Whether your Minister hath admitted to the holy Communion any of his parish being aboue twenty yeares of age, either mãkinde or womankinde, that can not say by heart the ten commaundements, the articles of the fayth, & the Lordes prayer, or being aboue twelue yeares and vnder twentie yeares of age, that cannot say by heart the sayde Catechisme? And whether he marry any persons which were single before, that cannot saye the sayde Catechisme? And whether he vseth to examine his parishioners at conuenient tymes, to the intent he may know whether they can say the same which is required or no?

17 Whether your Minister doe Church any vnmaryed woman after they haue bene deliuered of theyr children begotten vnlawfully, before they haue acknowledged theyr faultes openly, according to the order prescribed by the Ordinarie, or his deputie?

18 Whether there be any in your parish, man or woman, being of conuenient age, that hath not receiued the holy Communion thrice at the least this last yeare, and namely at Easter last or ther about for once, & what be theyr names? And for what cause they do abstayne from the holy Communion? And whether yearely before Easter at conuenient tymes, & namely on Sundayes in Lent at afternoone, or such other dayes in the weeke next before Easter, such of your parishioners as the Person, Vicar, or Curate shall appoint, & require to come vnto him, do come and recite vnto him the Catechisme, or at the least, the Lordes prayer, the articles of the christian beliefe, and the ten cõmaundements by hart in English, and if any so required do wilfully and stubburnely refuse to come & recite the same? Whether the Church-

wardens

wardens and ſworne men or any of them do aſſiſt the Miniſter therein, that ſuch ſtubburne perſons may be rebuked and expelled from the communion at that tyme, and ſo preſented to the Ordinarie?

19 Whether the people of your pariſhe, eſpecially houſeholders, hauing no lawfull excuſe to be abſent, doe faithfully and diligently endeuor themſelues to reſorte with their children and ſeruants to their pariſh Church or Chappell on the holydayes, & chiefly vpon Sundaies, to Morning and Euening prayer, and vpon reaſonable let therof to ſome other Church or Chappell, wher common prayer is vſed, and then and there abide orderly & ſoberly during the time of common prayer, Homelies, preachings, and other ſeruice of God there vſed, reuerently and deuoutly giuing themſelues to the hearing thereof, and occupying themſelues at tymes conuenient in priuate prayer, and who they be that either negligētly or wilfully abſēt themſelues or come very late to the Church vpon Sundaies eſpecially, or that walke, talke, or otherwiſe vnreuerently behaue themſelues in the Church, or vſe any gaming abroade, or paſtime in anye houſe, or ſit in the ſtreets or Churchyard, or in any Tauerne or Alehouſe vpon the Sunday or holydaye, in the tyme of common prayer, Sermon, or reading of the Homelies, either before none, or after none?

20 Whether the forfeiture of twelue pence for euery abſence from common prayer, appointed by a ſtatute made in the firſte yeare of the Quēnes Maieſties raigne, & ſet forth in the beginning of the booke of common prayer, hath bene leuied and taken according to the ſame ſtatute, by your Churchwardens of the laſt yeare, of euery perſon that ſo hath offended, and by them be put to the vſe of the poore of the pariſh, and if it be not, by whoſe default it is not leuied, and what perticular ſummes of money haue bene forfeyted that way, and by whome, ſince Eaſter in ye yeare of our Lord 1575. vntill

the daye of giuing vp the presentment concerning these Articles, and so from time to time as the sayd Churchwardens and sworne men shall be appointed to present in this behalfe, and how much of such forfeytures haue bene leuied by the Churchwardens, and by them deliuered to the vse of the poore of the parishe, and to whome the same hath bene deliuered?

21 Whether your Church or Chappell & Chauncell, be sufficiētly repayred & clenly kept, & the mansion house of your Parson & Vicar, with ỳ buildings therevnto belonging, likewise sufficiently repayred, & your Churchyarde well fenced and clenly kept, and if any of ỳ same be ruinous and in decay, through whose default it is: whether the Churchwardens of the last yeare were enioyned to haue repaired any part of the Church, or fenced the Churchyard, & did neglect to do the same?

22 Whether there be any Inkeepers, Alewiues, Victailers, or tiplers, that suffer or do admit any person or persons in their houses to eate, drinck, or play at cards, Tables, or such lyke games, in time of commō praier or Sermon on the Sundaies and holydayes? and whether there be any shoppes open on Sūdayes or holydayes, or there be any Butchers or others that vse to sell meate or other things in the tyme of cōmon prayer, preaching, or reading of the Homelies? And whether in any Faires or common Markets falling vpon the Sunday, there be any showing of any wares before the diuine seruice be done in the forenoone?

23 Whether for the putting of the churchwardens and sworn men the better in remembraūce of theyr dutie in obseruing & noting such as offend in not cōming to diuine seruice, your Minister or reader do openly euery Sunday after he haue read the second lesson at Morning and euening prayer, monish & warne the Churchwardens & sworne men to loke to theyr charge in this behalfe, and to obserue who contrary to the sayde statute

offende

offende in absenting themselues negligētly or wilfully from their parish Church or Chappell, or vnreuerently as is aforesayd, vse thēselues in time of diuine seruice?

24 Whether the Churchwardens of the last yeare haue giuen to the parishe a iust account of the Churchgoods that were committed to their charge, and what Church goods they haue solde, & to whome, and whether to ỹ profit of the Church or no? And whether any person suppresse the last wil of the dead, & performe not legacies bequethed to the Church, or to Orphanes, poore Maides mariages, high wayes, schooles, or any other godly vse?

25 Whether there be in your parish any that be malicious, contencious, or vncharitable persons, seking the vniust veration of their neighbours, scoldes, common swearers, or blasphemers of the name of god, any fornicatours, adulterers, incestous persons, bawdes, or receyuers of such incontinent persons, or harbourers of women with childe which be vnmaried, conueying or suffering them to go away before they haue done any penaūce, or make satisfactiō to ỹ cōgregation, or any persōs that are vehemētly suspected of such faults, or that be not of good name & fame, touching such crimes & faultes, any cōmon drūkards, ribaulds, or other notorious euil liuers?

26 Whether there be any that be maried in degrees forbidden, or that haue maried two wiues, or two husbands both liuing, or that liue not together with theyr wiues, and what be theyr names? any maried that haue made precōtracts, any that haue maryed without banes thrise solemly asked, or ỹ haue maried forth of their parish church wher they ought to haue solēnised mariage?

27 Whether there be any man or woman in your parish that vseth witchcraft, Sorcery, Charmes, or vnlawfull prayer, or inuocations in Latine or English, or vpon any christian body, or beast, or any that resorteth to the same for counsell or helpe, & what be their names?

28 Whether any person or persons within your

parish haue committed vsury, contrary to an Act against Vsury, made in the xxxvii. yeare of the raigne of the late King Henry the eight, and lately reuiued, and what are the names of such Vsurers? And what is the maner of their Vsury?

29 Whether the Scholemasters ẏ teach in your parish either openly, or priuately in any Gentlemans house or others, be of a good & sincere religion & conuersation, & be diligẽt in teaching of youth? whether they be examined, allowed, & licenced to teach by ẏ Ordinarie or his deputie? and whether they teach the Catechisme allowed & cõmaunded by ẏ now Archbishop of Caunterbury both in English and Latin vnto their scholers, according to their capacities, and what be their names?

30 Whether there be any among you that is a hinderer of true religion, or a fautour of the romish power, or that stubburnly refuseth to come to the church, or to cõmunicate, or otherwise will not conforme himselfe to vnite & godly religion, set forth by cõmon authoritie, or any that wilfully or obstinately doth defend or maintain any heresies, errours, or false doctrine, cõtrary to the holy scriptures, and what be his or their names?

31 Whether in your churches & chappels all alters be vtterly taken down & cleane remoued euen vnto the foundation, & the place where they stode paued, and the wall wherevnto they ioyned, whited ouer, and made vniforme with the rest, so as no breach or rupture appeare? And whether your rode lofts be taken downe and altered so, that the vpper parts therof with the soller or loft be quite taken down vnto the crosse beame, and that the said beame haue some conueniẽt crest put vpon ẏ same?

32 Whether all & euery Antiphoners, masse bookes, grailes, portesses, processionals, manualles, legendaries, and all other bookes of late belonging to your church or chappell, which serued for ẏ superstitious latine seruice, be vtterly defaced, rent, and abolished, and if they be not,

through

through whose default that is, & in whose képing they remaine? And whither all vestmentes, albes, tunicles, stoles, phanons, pixes, pares, handbells, sacringbells, censers, chrismatories, crosses, candlestickes, holy waterstickes, ymages, and such other reliques & monumentes of superstition and idolatry be vtterly defaced, broken, and destroied? And if not, where, and in whose custody they remaine?

33 Whether there be any man or woman in your parish, ỳ resorteth to any popish priest for shrift or auriculer cõfessiõ, or any other within three yeares nowe last past hath bene reconciled vnto the Pope, or to ỳ church of Rome, or any ỳ is reputed or suspected so to be? And whether ther be any ỳ refuse to come to ỳ church to hear diuine seruice, or to cõmunicate according to ỳ order now established by publique authoritie, and what be their names?

34 Whether there be any person or persons ecclesiastical or temporal within your parish or els wher within this diocese, that of late hath reteyned or kept in their custody, or that reade, sell, vtter, disperse, cary, or deliuer to others any English bookes, set forth of late yeares at Louain, or in any other place beyond ỳ seas, by Harding, Dorman, Allen, Sanders, Stapleton, Marshal, Bristow, or any of them, or by any other English papist, either against ỳ Quénes meiesties supremacy in matters ecclesiastical, or against true religiõ, & catholique doctrin now receiued & established by common authoritie within this realme, and what their names and surnames are?

35 Whether your Hospitals, spittles, & almesehouses be well & godly vsed according to the fundatiõs & aũcient ordinances of ỳ same? whether ther be any other placed in them then poore impotẽt and nédy persons, that haue not wherewith or whereby to liue.

36 Whether ỳ Deanes Ruralles & Sumners, or any of them do pay annual rent fée or pension for their

offices, and what they pay and to whom.

37 How many Adulteries, Incestes, and Fornications haue bene committed within your Parishe or Chappelrie sence the feast of Easter 1577. How many offenders in those faultes haue bene put to open penaunce, and openlie corrected, and how many haue ben wincked at and borne withall, or haue fined and payed money to the Archedeacon, Chauncellor, Commissarye, Officiall, or theyr deputies, or to the Deanes, Registers, or Sumners, or any of them to escape open punishment and correction. And what theyr names and surnames be.

38 Whether the Archedeacon, cõmissarie, officiall deane, or any other vnge ecclesiasticall iurisdiction in this dioces, theyr Registers or actuaries, apparitors or Sumners, haue at any time wincked at, and suffered any aduulteries fornications, incests, or other faultes or offences to passe and remaine vnpunished and vncorrected for money, rewards, bribes, pleasure, friendship, or any other partial or affectionate respect, or any of thẽ haue bene burdensome to any in this dioces, by exacting or taking excessiue fees, excessiue procurations, any rewardes, or commodities, or any other like wayes, or meanes.

39 Item whether the Archdeacon hath any Sumner or apparitor that doth weekely finde out offendors and conuent them before the Archdeacon, and whether the archdeacon do heare or determine any matter other than such as are presented by the church wardens and sworn men in his visitation holden yearely nert after the feast of Easter, or do chalenge the iurisdiction of a Bishop in his Archdeaconrie?

40 Whether any morice dauncers, rishe bearers, or any others haue come vnreuerntly into the church or churchyard, and there daunced, or played any vnseemely

part

concealed anye crymes or other matter done in theyr tymes and haue not presented the same, and if so then what faults haue they so concealed, and what were the names of such Churchwardens and sworne men so concealing the same?

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ticles, Preachings, Lectures, or readings contrary to the lawe. And what be they? names.

FINIS.